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tion. Yet he does not fail to recognize that Darwinian factors may explain all that the Lamarckian factors will—and more. Very properly—in a book intended for lay readers—he does not enter into a discussion of the controverted points of recent advances in the study of heredity.

The spontaneous generation of living substance inspires in the writer no theological fears nor suggests materialistic assumptions. After speaking of the origin of life he sketches with considerable vividness the ascent of life toward man. Eugenics receives rational treatment. The volume ends with a chapter upon “Science and the Book” which would not disturb progressive churchmen.

The book may be highly recommended to those who still cling to the notion that evolution is subversive of religion—that is to say, of theology.

**THE MECHANISTIC PRINCIPLE AND THE NON-MECHANICAL.** Dr. PAUL CARUS. The Open Court Publishing Co. 1913. Pp. 135. \$1.00.

The title of this most recent book from the prolific pen of Dr. Carus is taken from the opening essay by the author, in which he attempts to reconcile a mechanistic with a teleological view of the universe. The shortcomings of philosophical materialism and the myopia of the thinker who attempts to reduce all phenomena to the laws of motion, seem convincingly demonstrated. In the opinion of Dr. Carus motion cannot be translated into emotion. He takes up the perennial problem of freedom, to which he gives an affirmative answer after an interesting discussion. He also inquires into the nature of the categories of time, space, and causality, and in the end is led to the conviction of the divinity of both mechanical law and man.

The second essay is a summary of Mark Twain's posthumous work, *What is Man?* Dr. Carus finds in Mr. Clemens's grounds for a pessimistic view of man—which he holds to be identical with the reasons for a mechanistic view of the universe—the very best of reasons for optimism.

The essay on La Mettrie's *L'Homme machine* tends to show this much-abused Frenchman to be a pioneer in defence of the mechanistic interpretation of nature and of life.

The extracts from Dr. W. B. Smith's article in the January *Monist*, which form the next chapter in the book, constitute a further defence of the thesis that there is no antagonism between the belief in mechanical causation and purposiveness in nature.

The book closes with a review of Dr. James T. Bixby's book, *The Open Secret*, in which the materialistic conceptions of science are found wanting and a philosophical dualism defended. With the latter view Dr. Carus does not find himself in accord.

AN INTRODUCTION TO THE STUDY OF SOCIAL EVOLUTION. F. STUART CHAPIN, A.M., Ph.D. The Century Co. Pp. xxii, 306.

An introduction to the study of society, readable and popular in style, intended for college classes primarily. The book covers a long tract of time, and many controversial matters, and consequently it is too summary for the advanced student; but it should prove useful in its way.

RELIGION IN SOCIAL ACTION. GRAHAM TAYLOR. Dodd, Mead, and Co. Pp. xxxviii, 279. \$1.25.

This is hardly a serious study of either religion or society. It is, rather, a rhetorical call to action, doubtless effective in the assemblies where the substance was used for addresses, but not satisfying to the serious student, or even to the general reader who likes clear thinking. The work is the outcome of generous emotion and an unselfish life; but it gives the impression of being the labor of one who is too immersed in the local struggle to speak convincingly of its meaning.

GEORGE T. SMART.

NEWTON HIGHLANDS.

THE CHURCH AND SOCIAL REFORM. Professor JAMES R. HOWERTON. Fleming H. Revell Co. 1913. Pp. 127. 75 cents.

This book contains three lectures. In the first lecture the author treats of the church and the revolutions of the past, and shows that the church has always played some part in them. In the second lecture he deals with the causes of the present social crisis; which he finds in the increasing solidarity of social life and in a growing moral sensitiveness. In the third lecture he discusses the church and the social reforms of today, and demands social interest on the part of the church in obedience to the ethical principles of the gospel and the needs of the world. There is much outspoken criticism of social conditions and a warning against being silenced by alliance with the money-powers.

DANIEL EVANS.

CAMBRIDGE.